

On the Language of the Sí-áh-pos'h Káfirs, with a short list of words ; to which are added specimens of the Kohistání, and other dialects spoken on the northern border of Afghánistán, &c.—By Captain H. G. RAVERTY, 3rd Regiment, Bombay N. I.

In the beginning of the year 1859, some time after my paper entitled “NOTES ON KÁFIRISTÁN” had been submitted to the Society, but previous to its appearance in the Journal,* the Rev. Dr. E. Trumpp, of the Church Missionary Society, residing, at that time, within the cantonment of Pes'háwar, was allowed to examine, through the Commissioner of that district, three men, said to have been of the Káfir race—that is to say, what we call the Sí'ah-pos'h Káfirs—who had been brought to the district from Panj-korah or its neighbouring hilly tracts, for the purpose of being enlisted into the British service.

These three men remained at Pes'háwar for “a few days,” during “three or four hours” of which Dr. Trumpp examined them, through a man named Muhammad Rasúl, a Kohistání of “Panjkore” as the Doctor terms it, but correctly, Panj-korah.† This man, who was not an Afghán, since the Doctor calls him a “Kúhistání,” “spoke Pushto and a little Persian,” and acted as interpreter between the Missionary and the so-called Káfirs; and from this short and round-about conference, a short grammar of the language has been made, and a list of seventy-seven Káfir words appended.

It is not my object to criticise the former at present, but to give a list of Káfir words, which I collected some years since, and which I intended to have given with my “Notes on Káfiristán.” To these words, for the sake of facilitating comparison, I have also added some Kohistání words, which I collected about the same time, together with a few in the Pashai, Bákai, Kásh-kári or Chitráli, and Belúchkí languages. I would have given the Pus'hto equivalents of these had space permitted, but they may be easily found in my Dictionary of the language, together with the other words, of which there are often more than one, bearing the same signification.

From what is stated respecting the appearance of these three men, that “they were in all respects like the natives of the upper provinces of India, of a swarthy colour, with dark hair and dark eyes,” I should

* No. 4 of 1859.

† See my paper on Panj-korah in the last number of the Journal.

hardly think they were real Káfirs; and should consider that, in all probability, they were *nímchahs* (نیم‌چاه) or “half-breeds,” as those people are designated who have sprung from the mixture of Afgháns with the aborigines of the parts to the north of the Kábul river; viz. the Káfirs, Lamghánís, Shalmánís, Deggauns, Gújars, Suwátís, &c., and with each other; for the Afgháns, as we know from their histories, as well as from the accounts of Persian and Hindústání writers, have been in the habit of applying the Arabic term “Káfir,” or “Infidel” very indiscriminately, particularly to the aboriginal people of Afghánistán bordering upon the Kábul river and its tributaries, and the people of the Alpine Panjáb nearest the Indus. Hence, with them, the term Káfir might as well refer to the Lamghánís, or Shalmánís, before conversion to their own faith, as to the people whom we know by the name of *Sí-áh-pos'h* Káfirs. Lieut. Wood, when on his journey to the source of the Oxus, passed close to their frontier, and he, moreover, saw and conversed with *Sí-áh-pos'h* Káfirs (for they are friendly with the people of Bádakhshán), and he describes them as being very different to the “swarthy coloured people of the upper provinces of India, with dark hair and dark eyes,” such as Dr. Trumpp speaks of.* What makes me think that these three men could not have been real *Sí-áh-pos'h* Káfirs, is the fact of their having come to Pes'háwar otherwise than as slaves. Both males and females—the latter in particular, on account of their fair complexions and beauty—are to be found in the dwellings of the Afgháns of the better class, in the *Samáh* of the Yúsufzís, but they are always slaves; and some will be found in the Pes'háwar district also; but they are very different to those the Missionary describes. The *Sí-áh-pos'h* Káfirs, are too hostile to, and hate the Afgháns and other Muhammadans of those parts too much (except perhaps the people of Bádakhshán, as already mentioned), to meet them, or to enter their boundaries, save as enemies, or when, as slaves, they are compelled to do so. If these men were not actually *Nímchahs* or *Kohistánís*, of which, I have little doubt, they may possibly have been *Báris*—a certain class or tribe among the *Sí-áh-pos'h*, who are held in the light of *Páriahs*. An account of these will be found at page 36 of my “Notes on Káfiristán” already referred to; but if the *Kohistání* words I have given be ex-

* Dr. Bellew also met Káfirs when in Afghánistán in 1857. See his excellent work.

mined, and compared with the short list given by the Missionary, it will be found that what he terms Káfir, are the same words as my Kohistání, with but slight exception; whilst what I term Káfir agree with the list (as far as it goes) given by Sir A. Burnes in the Society's Journal for April 1838, and are synonymous with those given by Mr. Norris (the Honorary Secretary of the Royal Asiatic Society) as an appendix to Dr. Trumpp's paper,* which were procured at Teheran from a Káfir woman residing in that city.

The Doctor says he "was very desirous to know by what name they called their own country, as Káfiristán is a mere Muhammadan appellation;" and that "the name they gave for their country was *Wámasthán*, a word, as I found, known to the Kúhistánís too, who designated it by what is called in Persian Kúhistán, or the *highlands*."† He then proceeds to give, or rather to *make out* a signification for the word, and applies it to the whole tract forming the culminating ridges of Hindú Kush, as far west as Bákh, in as plausible a manner as the "*Heydiddlediddlethecatinthefiddle*" inscription is edited and translated in one of the early numbers of Fraser's Magazine for the present year. He will find, however, that there is a tribe of Sí-áh-pos'h Káfirs called by the name of Wámah, and one of their villages is so named. An account of them and their district will be found in my paper.

Dr. Trumpp states, at pages 5—7 of his article, that the Káfir language, like the Pus'hto, has a short indistinct (?) vowel sound approaching the English *u* in *but*, or the German *ü*; and that "it is not given in my Pus'hto Grammar (1st Ed.) though well known and even marked out by the natives themselves." He then goes on to say, a few paragraphs further on, that he "first mistook this sound for a short *i*, but soon found that it was a peculiar swift *a*, or in fact an indistinct vowel between short *a* and short *i*." He then states, that "the sound of Káfir *a* can only be compared to the peculiar indistinct sound in Pus'hto; as *أَوْدَه سَرْنِي* (mas.) and *أَوْدَه شَشَه* (fem.), which can only be learnt by hearing." To what sound in these four

* "On the Language of the so-called Káfirs of the Indian Caucasus.—By the Rev. Ernest Trumpp, D. Phil., Missionary of the Church Missionary Society." Journal of Royal Asiatic Society, Vol. XIX. for 1861.

† The word "Kohistán" is applied to all mountain tracts by the people of these parts—there is the Kohistán of Kábul, the Kohistán to the north of the Suwát river, &c., and not to "Kooner" only, as the Doctor calls it (*Kunir* he means).

words does he refer? to the first word, or the second; to the beginning, middle, or termination of these words? The explanation he gives will, I am sure, be perfectly unintelligible to all who do not happen to understand Pus'hto thoroughly; I think I can clear up the point. The Missionary refers, no doubt, to the adjective *أوده* which takes a different sound before the final consonant for masculine and feminine nouns; and this peculiar vowel sound only occurs, either in the case of nouns, adjectives, and verbs, before the final consonant of a word. It will be found fully explained in my Grammar, in the declensions of nouns, in the word *غل* "*ghal*" a thief; in the word *سخوند* "*skhwandar*" a steer, in the fifth variety of nouns of the 6th Declension; in the terminations of adjectives of the same class; and in the terminations of some verbs. I have always written it, in the second edition of my Grammar, as explained by the Afghán author of the "*ÆJAIB-UL-LUGHAT*"* gives it; *viz.*, as a compound sound of short *a* and *i*. Thus in the example which Dr. Trumpp gives (which, in fact, is no example at all, since he places the short vowel point (-) — "*a*" — over both the adjectives he uses), the first should be written *أوده* (*ú-dæh*) (mas.) and the second *أوده* (*ú-dah*) (fem.). In the work just quoted, the author states, — "The word *اغله* is an example of this peculiar sound. When written with simple *r*, *á*, quiescent *gh*, *l* with the short vowel *a*, and unaspirated *h*, or "*há-i-khafí*," it is the third person feminine singular — "she goes;" and when written with simple *r*, *á*, quiescent *gh*, *l*, with a short vowel approaching, to *a* and *i* slightly sounded, and unaspirated *h*, it is the third person masculine plural." These are the exact words of the author as I have given them in my Grammar. The vowel (-) (*fat'hah*) with (*ṣ*) (*hamzáh*) combined — *ṣ* = (*æ*) give an equivalent sound, as near as possible, which I have therefore adopted. It will be found written thus in the same manner in my Pus'hto Dictionary, in scores of words. The Afgháns, of course, mark it in speaking; but in writing they do not mark it: it is supposed, that a person acquainted with the rules of the language will read and understand it accordingly.

I may mention, that the Doctor has made some considerable errors with regard to the Pus'hto examples he has given. In the words *سړني* *أوده* and *شخه* *أوده* for example. By the word *سړني* he evidently means a man; but if so, the letter *ر* is not correct: it should

* See my Grammar, Introduction, pages 34 and 84.

be Afghán سَرِي = ږ The word for woman should be with Afghán ښ not with Persian ش and with *fat'ha'h* (◌) not with *kasrah* (◌)—ښخه, not شخه. The pronunciation according to the Doctor's account would be *shidzah*, whilst the Afghán pronunciation is, *k'hadza'h* by the Eastern, and *s'hadza'h* by the Western tribes, the peculiar Afghán letter ښ being widely different from Persian ش.

He considers the Káfir language to be “a *pure Prákrít dialect* ;” yet, a few pages further on, he says :—“Note.—I have not been able to come to any conclusion in regard to the *gender of nouns*. I doubt greatly if any gender be distinguished, as I have not been able to find out any trace of it. So much is clear, that adjectives are not subject to any change, either in regard to *gender* or *case*.” If such be the fact, how can the Káfir language possibly be a “*pure Prákrít dialect* ?”

With reference to the Pashai and B́arakai words which follow, I may mention, that the Pashai language is spoken by the people of that name, who inhabit some of the small districts of the hilly country bordering Káfiristán on the south-west, and on the left, or northern bank of the Kábul river, between Jellálábád and Kabul. The Pashais are counted among the aboriginal people of the country, which the Afgháns are not.

The B́arakais, who are not Afgháns, are included among the people termed Tájiks (supposed to be of Arab descent,) dwell at, and round about Kánígoram, as we generally find it written in English, but properly, Kání-grám, and about B́arak in the province of Loghar, and But-Khák on the route between Jellálábád and Kábul, south of the river of that name.

I shall say nothing here about comparison of the words which follow, although I recognize a great many. It would be unfair towards that class of philosophers called “Comparative Philologists,” who, if they set to work, may discover something wonderful among them, which none but themselves can understand.

It is necessary to say a few words respecting the orthography. The system is the same as used in my Pus'hto works ; viz. that known as Sir William Jones's. The only difference is for the peculiar sounds similar to the Afghán letters, viz ; *dd* for ډ, *rr* for ږ and *s'h* and *k'h* for ښ

English.	Sí-áh-pos'h.	Kohistání.	Pashai.	Báarakai.	Belúchki.	Kásh-kári.
A man	man-chí	ádam	pan-jai	sadaiki	mard	rug
A woman	is-ttri	áo-rat, isttri	zá-if		zál	kumrí
Father	tah-lah	bá-wah	tá-tai	dadai	áyá	
Mother	no-rrú	á-e	ái, pulttem	máw	a-ya'í	
Brother	burá		lá-yá	marzá	barás	
Sister	sús	sahal	sá-yá	khwár	ghúwár	
Boy	á-jistah	bál-kaťú	bálakúl	kalának	chuhwaro [kah	duk
Girl	jík	jágh-kaťe	wá-yá, lawní	zarigay	chuhwarí or jan-	kumeru
Grandfather	wá-wa	buddan-bá-wah		bábá	ná-ná	
Grandmother	wá-wai	buddan-á-e			ná-ní	
Mother-in-law	chach-hí				zálus	
Father-in-law	sú-sur	shahír			wasarg	
Son-in-law	za-má	jámai				
Male } Horse	wú } usp	ddír } gorú	ghoddá	yásp	zá-yan	as-tor
Female }	isttri }	isttri }	{ addá (m.) { gá (f.)	{ nar-go'e (cow,) { mád-go'e	khá-yar	leshú
Bullock	gáo	kuláuk				
Cow	isttri-gáo					
Camel	ush-túr	ushtur		úgh	lerro	
Ass	nít	kúr	{ khartá (m.) { khartí (f.)	khar	lá-ka buz	
Goat	u-sah	pújz	{ so-ata (m.) { phá-jaddik (f.)	bak-rí		
Sheep	mushal	barú		{ barátá (m.) { baráttik (f.)	ridd	
Lamb	barrú	duknú			gor-ándd	
A pig or hog	íanu-rú	súr	únddarik		sú-ar	
A cat	sh'pash	pashak			billí	
A kid	palámí				pahohar, pahash	

Fish	masih	mu'th	mac'h	ma'-hi	mac'hhi
A sparrow	man-gasht	pic'in	pic'in	kouk	churi
A partridge	ju	ju-wai			
Crane	shin	shin			
A crow	koruk	kaika			
A deer	shirdú (m.)	sarú	táddá	á-hú	gurágh
A roe	marrah (f.)		leddhi		á-sak
A jackal	walaey	shúl-tí	lawich		tuholagh
An otter	húl	húl			
A fox	ál-wakí	lambá-hí			
A rat	mishak	músh			mushak
A hawk	busin	waranddú juro			báz
A falcon	ash-lak	boz			
A bear	rich	unch		k'irs	
The sun	shú	sir		toawí	
The moon	mas		máe	mar-wok'h	
Rain	wesha	dámún	wágh	báran	rawsh
A cloud	ná-rú, mai-ár	ttúnak	abalí		máh
Day	karah-yáo	jai	dewás	ros'h	hor
Night	rad-ár	wíla	wyál	gha	juhratt
Morning	dil-kín	sahar			ros'h
Evening	trim-shihí	trim-shihí	bákuttá, gandd	sturra	shaf
Great	jisht-rú	jishttarú	chontá, kam	zari	
Little, small	achah-tú	sitah-lú	ím		
Snow	zaim	sim	asal		
Hail	watt	á-shín	wádd	gap	babar
Stone	umúrey	zúm			
Clod of earth	ám-rey	dukú	silá		
Mud	palál	shu-lú			
Earth, dust	watt-palál	pú	dár		daz
Sand	ddaw	sihel	an-gár	gon	dár
Wood	alah-angáo	dúr	wark	arón	ás
Fire		ingwur		wok'h	af
Water	a-wi	wuruk			
					lut
					tsyuk
					ág
					angr

English.	Si-áh-pos'h.	Kohistání.	Pashai.	Báarakai.	Belúchki.	Kásh-kári.
Bread	phayásh	áh-ú	aú	warosht		
Milk	zú	chír	chír	pikakh		chír
Butter	nú-hey	núní	núnú	maská		
Clarified butter	anaw	kost		run		
Rice (husked)	kashr	í-shúl		w'rizza	cháwal	
Wheat	gúm	gúm	gom	ganum		
Barley	árr-pas	jzú		spég		
Pulse	mosh	músh				
Bean or pea	síw	síw				
Coagulated milk	cher	júghrút	chír	ghip		
Butter-milk	niwah	kar-wú				
Kind of cheese	k'rút	k'rút				
Carpet	zane-jzúwo	zilím			gilim	
Felt (cloth)	pilás	namad			wángá	
Fowl	kí-khar	kukur		kirji		
Duck		murgh-áwí			hil	
Kite		mush-ddá			khar-gosh	
Hare		chúsak				
Quail		shuyúl				
Lip		úsh-ttú	dúr	lab		
Breast		sinú	sina	siná		
Shoulder		chika				
Hand	chapálpain	ás-tún				hast
Foot	kur	poe	pá			pong
A year		kúl			sál	
Hail		ashín				
Charcoal		askawúr				
A dog	tún	shúnak				
Frog		moku				
God	dogham					
Thunder	trankias					

English.	Si-áh-pos'h.	Kohistání.	Pashai.	Báarakai.	Belúchki.	Kásh-kári.
A feather	pút					
Grape	diráth		dashik	an-gúr	darákah	durut
Apple	párrurra		marrne			
Peach	á-rrú					
Pomegranate	ám-mú		amirik	aná	aná	
A sloe	am-lúkey					
The jujube	kú-mú				æunnáb	
Quince	bihí		baho			
Apricot	sirah		ashaddi			
Mulberry	kink-lík		wirambú			
Walnut	link					
Almond	lúttí					
Red	ziney		símek	sú-gha	suhar	
Yellow	zú-chárwah		pelá	zedd	zard	
White	kashrey		shlek	ispenk	sawes	
Black	jzey		sámek	gharása	sí-áh	
Green	súth		alíná	shín	sabz	
Mountain	garrah			girí		
Forest	kándú					un
Tree	kattah, ushtun		kaddí	darakht		jungal
Flower	gulah		pinjá			kun
Thorn	palaw	shúlali				gulah
Narcissus	sharrí					
Unhusked rice	shálí	shúl				
Maize	ju-ár	ju-ár			juwár	
Blanket (of wool or hair)	buzey	dditt				
Fine cotton cloth	púj	páwuk				
Cotton	bijrík	pacháiy	pach	pambah		
Thread or yarn (silk or cotton)	pichij	súnú			bandíkh	

A needle
Hair thread
rope? and twine

(or) chilam shí
jziwey minah
minah

jzitar dáley
damatú

sárbak

(shíya-shí-án)

English.	<i>Sí-áh-pos'h</i> .	<i>Kásh-kári</i> .	Kohistání.
Sword	tar-wálí	kongur	
Iron			<i>chamún</i>
Axe	<i>cha-wí</i>		<i>wáttí</i>
Shield	karai	huri	
Soldier	as-tah		
Chief	sal-manash		
Troop	kat-kai		
Wall	bar-kán		
Matchlock			to-bákh

*Some Persian Inscriptions found in Srinagar, Kashmir.—By the late
Rev. I. LOEWENTHAL.*

I. THE MOSQUE OF SHAHI HAMADÁN.

As the traveller glides up the placid Jelum from Baramula, and passes under the cedarn bridges of Srinagar, wondering at the tall, gable-roofed, many-storied houses on the banks, with their unoriental profusion of windows, his attention is arrested by a curious building on the right bank between the Fateh Kadal and the Zaina Kadal (bridges), which, if he enters Kashmir from the west, he will not readily guess to be a mosque, having probably passed by unnoticed similar buildings at Shádarra and Baramula. The pyramidal roof, broken into three equal portions, ending in a most curious steeple resembling a belfry, with gilt bell and heart-shaped ornaments at the top, the four corners of the roof adorned by wood tassels, the projection of the roof beyond the walls of the building;—all this reminds one more of a Chinese pagoda than of a Mohamedan place of prayer. The impression one receives from the structure leads to the idea that the period of the erection of the building may have been one in which an older form of building, that of the Hindu temple peculiar to the valley, was still influencing the architects to whom Mohamedanism was as yet comparatively new.